MISCELLANEOUS.

THE SPIRITUALITY OF THE OCCIDENT.

BY THE EDITOR.

How often do we hear the spirituality of the East praised in contrast to the material interests of the West. The Oriental is more frugal and contented, more submissive to destiny or God. Lacking the energy of the more rigorous northern races he is easily satisfied in poverty so long as he can eke out a scanty subsistence, and he leads the simple life in a spirit of childlike happiness. The West, on the contrary, is stimulated by an unbounded ambition. Originally so poor in resources and hampered by an unfavorable climate, the northern races of the West started on a career of industrial conquest, of invention, of bold enterprise, and of a culture based upon the utilization of machinery. When we compare the two we must admit the enormous superiority of the West over the East in everything that pertains to the development of life, but we must at the same time recognize that the satisfaction of industrial progress has not always helped to raise the culture of the heart to a higher level. It almost seems as if in the scramble for wealth the most important feature of civilization, the refinement of humaneness, had been lost sight of, and under the influence of such a consideration we hear the praise of the Oriental with his simple childlike faith, with his submission to the dispensation of God and the naïveté of his emotional life. We are fully aware of the advantages which lie on either side. Nevertheless we cannot help raising a protest against the overestimation of the East and the scorn of the West in its own superiority.

Mr. Stanford Cobb’s definition of spirituality as “renunciation, submission to God, and the absence of all desire save his will,” (see page 306 of this number) appears wrong, and if we consider the spiritual elements of life as the refinement of man’s emotional nature, as his belief in ideals, and the ability to devote all effort to the elevation of humanity, we cannot help thinking that this passive Oriental piety is quite a primitive condition which characterizes the child, while western spirituality in its manly vigor should be ranked higher.

We will say at the same time that the greed and the egotism so strongly marked in western dealings is by no means absent in the Orient. On the contrary, those who really know the Orient from inspection at first hand must grant that the eastern vices of the landlord’s greed, of the oppression of the poor, of extortion, of cruelty exercised by the conqueror against the conquered, of brutality, of the most outrageous lasciviousness, of such institutions as child marriage, and generally a disrespect for the natural rights
of the female sex, have produced conditions which it will take centuries to reform under the influence of Western civilization. Western visitors see the suffering produced by Oriental traditions which make millions of unfortunate martyrs to the curses of Oriental habits miserable, and we admire the patience, the endurance and the spiritual submission they display. Some of their sufferings have been mitigated under the influence of the Western conqueror, as we see for instance in the abolition of such customs as widow-burning. But does it not seem preposterous to denounce the Western man as lacking in spirituality in comparison to the Oriental who in his helpless condition needs the assistance of his materialistic and unspiritual brother to drag himself gradually out of the slough into which he has sunk in spite of a so-called superior spirituality?

If by spirituality a dualistic belief in spiritism or kindred notions is meant we must confess that there is more of this sort of spirituality in the East than the West. But is not this an antiquated phase in the conception of spirit? The Orient still lags behind the West in its religious development and is much marred by anti-scientific superstitions. Is there not danger that these childlike races while developing into broader views will lose their religion entirely and become useless and unscrupulous? It seems that a progress which overlaps the natural phases of development is not desirable and that in thus losing their traditional religion, whether to become Christians or atheists, they will simply lose the noble qualities of their more primitive faith.

We would say in conclusion that with all due respect for the noble qualities of the eastern races, with all the recognition which we must give the elevating influence of the ancient eastern civilization which about 2000 years ago was imported into the northern West, with all the confidence we may cherish for the future development of the East, we must not forget that the West has arisen above the East and that it is now our turn to lend them a helping hand, to develop a higher spirituality which does not consist in a submission to God or the powers that dominate destiny, but in a courageous effort to build up a nobler life through a deeper comprehension of the laws of nature.

CHRISTIANITY AND THE NICHIREN SECT OF BUDDHISM.

On another page we are publishing some instructive facts with regard to the Nichiren sect and its founder. It will be of further interest to our readers in this connection to learn that the present Lord Abbot of that sect regards it as similar to Christianity in essentials if not in outward form. For the following translation from Abbot Honda's writings published in The Japan Advertiser, of Tokyo, we are indebted to the Rev. Ernest W. Clement.

"Many who have become aware of evils and the lack of solidarity and harmony, have discovered that the principles of Nichiren are perfectly suited to the needs of the time, and that these teachings are idealism, realism, religion, and nationalism harmoniously combined and can promote the national feeling. Our efforts to lead men to study the Nichiren tenets are not for the purpose of promoting any single religion nor any single sect, but the happiness of the nation and people as a whole."
"As a result of earnest study of Buddhism the glory of the holy Nichiren has been more clearly recognized in society. The reason of this is that the teachings of Nichiren combine the best of Christianity and Buddhism into one great harmonious religion. Nichiren has thrown away the dress of these two religions and has taken the essence of both, thereby forming a most precious teaching. In truth this teaching is founded on life and society. The Nichiren doctrine of the holy one does not depend on real religion and the future state alone. It exists in truth, for the uplift and eternal welfare of the country. The object of these teachings is to promote a healthy state in the society of the present, to satisfy the desires of the individual, to encourage the ideal of benevolence, and though it is hard to steer clear of secularism, the penetrating eyes of the holy one saw these weak points well, and all his life he encouraged organizations for promoting the welfare of society. He planned the reformation of organizations and the peace of the people as individuals. The one thing to lead mankind to enlightenment centers in the doctrine of resolution and the nation's peace.

"Before going into Nichiren's teachings, I should like to say a word about the relation between religion and society. From the beginning in the Nichiren sacred books according to the one vehicle law (ichijoko) the present conditions of society continue throughout eternity in another world. Faith in religion, and the cultivation of morality are one and the same and are unchangeable. In the future the ideal life and the real life are united, and the spirit and flesh experience a harmonious blending. This thought is expressed in the following words: 'This law of ours (the one vehicle) is enough to fill the world.' The law expressed in other words means time and eternity are the same, different words expressing the same idea. In the same book this expression is found. 'The pleasures of this world are revealed to be continued into Nirvana.' 'The present world is rest and the future will be goodness.'

"These holy words are the most appropriate and harmonious of all the words found in the Buddhist classics. If the people of Europe and America only possessed such classics, how highly would they prize them! That they do not possess them is much to be regretted.

"Generally speaking, Japanese Buddhism has put much emphasis on the thought of the future and future happiness, and has not taken into account real society and the moral life. A way of aiding society has been devised to a limited extent, but the methods have been of a negative character and the failure of Buddhists to exert themselves along positive lines in behalf of the national good, shows Buddhism has lost its vitality. Only Nichiren realized the evil and labored to save society. Nichiren from the beginning proclaimed the establishment of righteousness and the peace of the nation and his reproach of the rulers at that time meant nothing more than the putting into practice this great ideal. When we examine the writings of the holy one everywhere we find doctrine, country and morality equally emphasized. To quote: 'Knowing the doctrine inspires patriotism.' 'A comparison of the laws of the land with Buddhism shows their harmony.' 'The clearing up of the heavens makes earth clear.' 'Knowing Nichiren enables us to understand the laws of the earth.' 'A deep knowledge of earthly laws is found in Buddhism.' These words make it sufficiently clear Nichiren holds out a great ideal to the world and so inspires the faith of society as to enable it to realize this perfect ideal."
BOOK REVIEWS AND NOTES.

BIYONDE CIFRUN. By George D. Buchanan. Boston: Buchanan, 1911, Pp. 64.

The author is an occultist or a mystic or whatever we may call that attitude which allows sentiment to take the leading part in building up our world-conception. The naturalist and the scientist pass these propositions by as worthless, and we know very well that from the standpoint of science they possess no value. Nevertheless there is sometimes a poetry in these propositions which is worth heeding, and here lies the secret of the great influence which in former centuries mysticism has exercised upon mankind. The little book before us takes up an idea which is actually the source of all mysticism, the idea of zero, of nothingness, but it is not treated from the standpoint of the mathematician who is fully convinced of the mysterious qualities of the naught, the zero, the cipher.

Mr. Buchanan discusses the zero as the point of rest between motions such as the swing of the pendulum when one force changes into its opposite. He says: "There is much evidence that when a whirling material object, be it a solid, liquid or gas, attains a certain speed, which seems to depend upon other qualities or conditions together with volume and weight, some of the laws which govern it, or rather some of the forces, developed by it below that rate of speed seem to change, some of them even becoming reversed and the object becomes a self-sustaining entity by passing a point in rate of speed (the zero or cifrun) where the development of centrifugal force (that force which tends away from the center) ceases and centripetal force (that force which tends toward the center) is developed both within and beyond certain radii. But at the terminals of those radii it seems to surround itself with a belt or cifrun which separates it in a measure from everything else and at which points it repels, although it attracts at points both within and beyond."

This zero, or, as the author prefers to say, "cifrun," is materialized; or rather it is looked at as an actual positive reality of a mysterious existence which exercises its effects in some way beyond the zero, and thus he speaks of the "Biyonde cifrun." The action of the biyonde cifrun is illustrated with diagrams in which, however, the mind of a materialist will scarcely take much interest. It is a kind of poetry with a mathematical idea at the bottom of it, and we can not deny that it is suggestive. The main object, however, is the author's application to death and immortality. He says: "There are those who enter the dark belt, death, believing that dying is simply lying down to a peaceful eternal sleep; that it is as the bursting of a bubble—that, like the comet, the vacuum which this life sometimes almost seems to be, will close up at that point where we shall touch the inner wall of the cifrun, death, and that we, as individuals, shall there vanish forever—that we exist as does a flame."

"As the only immortality which it knows is that which lives on in the progeny and reputation which the individual leaves to exist after itself, it influences for high ideals of parentage and personality.

"But whether one believes this or that or any of these, is of little moment. . . . Matters of greater importance, and that demand our immediate attention, confront us at every step."

Attempts like that of our author are interesting both to the psychologist and the historian. Religious movements have grown up from seeds of this
kind, and such phenomena ought not to be neglected by the psychologists of both the individual and the race. There is an intrinsic tendency in all these aspirations which tends to the same goal. It is the goal which all religions aspire for, and our author expresses his aim in the concluding paragraphs as follows:

"The present life is real, full of demands and is the one that concerns just now. He who spends it in doing the right, need have no fears concerning what lies beyond. He who wastes it in dreaming of what awaits him after it is all over, is himself a zero here and might as well move on and make room for better men.

"May it have for its chief aim the elevation of the human race to a higher plane of physical, mental, moral and spiritual, that is ideal, excellence, so that men may dwell together in peace, regardless of differences in beliefs concerning what lies beyond ciferin.

"The human race is nearing an epoch in which the truthfulness of the basic principles herein contended for will be revealed and acknowledged."

During the autumn and winter months most of the scientific journals and many less technical periodicals of Europe and America have contained obituary essays with reference to the late Henri Poincaré, scientist, but especially mathematician and astronomer. One of the most detailed and appreciative of these is by George Sarton, published in the Bulletin of the Belgian Society of Astronomy, _Ciel et terre_. M. Sarton apparently takes exception to the improvident ways of Providence, saying, "For my part I know of nothing more agonizing (angoissant) than a death so unwonted, I was about to say too stupid; it is as if an ill-disposed and jealous fate was implacably bent on destroying the best of us as soon as ever we become too well trained and too discerning... The life of a genius is every bit as fragile as that of an idiot or a bandit. One does not seem to weigh any heavier than the other in the scale of destiny."

Sarton emphasizes as particularly characteristic of Poincaré the encyclopedic quality of his genius in this respect resembling Gauss. He calls attention to the fact that he completed the analytical work of Cauchy and Riemann, that his work in celestial mechanics crowns the magnificent monument whose foundations were laid by Newton, and whose erection was continued by Laplace; that he fathomed and perfected the study of all contemporary physical theories and thus made valuable contributions to the work of Maxwell, Hertz and Lorentz; and that finally this mathematician and physicist has been revealed to us as a master of philosophy, his critical work carrying on most effectively that begun by Kant and Mach.
ISIS

REVUE CONSACRÉE À L'HISTOIRE DE LA SCIENCE

BUT.—Étudier la genèse et le développement des théories scientifiques, en tenant compte de tous les échanges d'idées et de toutes les influences que le progrès de la civilisation met constamment en jeu. Réunir tous les matériaux nécessaires pour cette étude et perfectionner ses méthodes et ses instruments de travail.—Il est à peine besoin de faire remarquer que cette œuvre de synthèse intérresse pas seulement les historiens de la science, auxquels elle est plus spécialement destinée, mais aussi les historiens proprement dits, les savants, les philosophes, les sociologues, en un mot, tous ceux qui désirent mieux comprendre l'évolution intellectuelle de l'humanité.

PLAN.—Chaque fascicule de la revue contiendra : 1o une chronique ; 2o un éditorial consacré à la critique des méthodes, ou à la philosophie de l'histoire, ou à la coordination des résultats acquis ; 3o des contributions originales à l'histoire de la science ; 4o des révues générales sur différentes parties de l'histoire de la science, et sur les disciplines connexes que l'historien de la science doit connaître au moins superficiellement: histoire de la philosophie, histoire des religions, histoire de la technologie, histoire des beaux-arts... ; 5o des notes archéologiques et iconographiques ; 6o des analyses critiques des travaux récents les plus importants ; 7o des notes bibliographiques rétrospectives sur les ouvrages anciens fondamentaux, et des articles de haute vulgarisation consacrés à l'examen des sources et des instruments de travail indispensables à l'étude d'une question ou d'une époque déterminée ; 8o la bibliographie complète de tous les travaux récents relatifs à l'histoire de la science.

ORGANISATION.—Isis sera publiée en français, en anglais, en allemand et en italien, et paraîtra chaque trimestre, en fascicule de 10 à 13 feuilles in-8o environ. Quatre fascicules formeront un tome de 640 à 800 pages, avec figures et planches hors texte, s'il y a lieu. Le prix de souscription, par tome et par année, est de 30 francs, payables après la publication du premier fascicule.

ADRESSES.—Tout ce qui concerne la rédaction et l'administration d'Isis doit être adressé à M. George Sarton, à Wondelgem-lez-Gand, Belgique.

Envoi franco sur demande du programme MO.
The International Committee for Monism
Hamburg, Germany

President PROF. WILHELM OSTWALD

has sent to the editor of the Open Court and Monist
100 copies of a pamphlet entitled

"Monism as the Goal of Civilization"

for free distribution to subscribers.

Copies will be mailed upon request.
Postage, 10c.

Address
OPEN COURT PUBLISHING CO.
122 S. Michigan Avenue, Chicago

---

Special to Subscribers

If you wish to secure bound volumes of the Open Court
and Monist send us your order at once for as many copies
as you need to complete your files.

We are selling our entire stock of odd bound volumes at
the uniform price of $1.00 a volume.

Each volume contains at least 10 articles of permanent
scientific value. Serious students will find this a great
opportunity to secure a valuable reference library on
philosophy, science and comparative study of religion.

Write for complete index of articles in Open Court and
Monist.

Send your order now. The number of available copies
is limited.

OPEN COURT PUBLISHING CO.
122 S. MICHIGAN AVENUE
CHICAGO
"It is a possession unto everlasting... It will be read by myriads and shed light on the millions."—S. Reinach (Paris).

ECCE DEUS

By WILLIAM BENJAMIN SMITH

English edition—much enlarged  Cloth, $2.25 net

THIS book, continuing and transcending its forerunner, Der vorchristliche Jesus, sets forth “a totally new orientation of the history of religion in the time of the Roman emperors” (Schwen, in Zeitsch. f. wiss. Theol.). Its cardinal contentions are these:

1. That the primitive Christian preaching proclaimed the Saviour-God, Jesus.
2. That Protochristianity was an aggressive Monothelism, the “Eternal Gospel” of Rev. xiv. 7: “Fear God and give Him glory.”
3. That this Gospel was “belied” in symbols, which represented the heathen gods as “demons,” pagandom as a “sinful woman,” or as a “prodigal son,” etc.
4. That its slogan “Repent!” means “Turn!”—from the Sin (Idolatry) to the true worship of the true God.

“To say that I have read this book with interest would be to say too little. ...As historian of the most remote origins of Christianity, William Benjamin Smith appears to me as much superior to the German radicals as Renan was superior to Dupuis and to Voltaire.”—S. REINACH (in Revue archéologique).


“In my opinion Professor Drews and his authorities are right in the main.”—T. K. CHEYNE (in the Hibbert Journal).

“Smith, the most learned and the keenest-witted among Drews’ authorities possesses extraordinary erudition and productive power. The spuriousness of the Christ-passages in Josephus is strikingly demonstrated; the discussion of the Tacitus-passage seems to me quite as worthy of attention.”—H. WINDISCH (in Theol. Rundschau).

“From a critical point of view undoubtedly more significant is the delightfully logical and every way masterful Ecce Deus of the American mathematician, who in technical knowledge and sagacity lays many a theologian deep in the shade. ...The work is a splendid demonstration of Feuerbach’s thesis. ...The proof of his hypotheses has, it seems to me, accomplished with the clearest logic.”—DR. W. VON SCHOLZ (in Die Zukunft, Berlin).

“The weight of proof brought forward is crushing. ...The book is a plenitude of wisdom and of startling suggestions.”—BAARS.

“As the reader sees, the book is as far as possible from being a deprivation of Christianity. Indeed, the pious readers of the Bible, as well as the expositors, owe Smith a debt of thanks.”—K. JENTSCH (in Die Zeit, Vienna).

“One cannot but admire the solidity of learning and the patience of research that the Tulane professor brings to the discussion of a large and difficult problem.”—C. H. TOY (in The International Journal of Ethics).

“We have all along been misreading the early Christian records. The trend of criticism has been to convert the Jesus of the New Testament into an utterly ineffectual source of Christian influence; and Professor Smith, with his insistence upon the fact that original Christianity was the worship of the One God, ... has scuttled liberal theology and restored the original idea of the divine object of worship, while destroying the idea of a Palestinian personal originator of the new religion.”—A. RANSOM (in The Literary Guide, London).

See also Von Schnehen’s elaborate appreciation in The Open Court, Sept. 1912.

CHICAGO

OPEN COURT PUBLISHING CO.
Dr. Paul Duessen's Classical Work

THE SYSTEM OF THE VEDANTA

Has just been published in an authorized translation by

CHARLES JOHNSTON


India has been the classical land of Psychological investigation. As the Jews developed religion, the Greeks art and science, so the sages of India, psychology. Professor Duessen, who is both a philosopher and a most prominent Sanskrit scholar, has devoted his life to the Vedanta, and in this great work he has collected all pertinent material.

PRESS NOTICES

American Review of Reviews, New York—"This is a rare and wonderful book that is chiefly concerned with the science of the soul . . . in the Vedanta you will find the seeds of all known philosophical systems . . . Emerson's lofty thought was merely the philosophy of Brahman filtered through a marvelous Western Mind."

Boston Transcript, Mass. —"Dr. Duessen is a recognized authority in everything pertaining to Hindu philosophy. This book is a systematic exposition of that Hindu philosophy known as the Vedanta. The volume is like a combination of a work on metaphysics, theology and practical religion. The book is not only the work of a great scholar, but that of a man who knows how to make things clear."

The Continent, Chicago—"This is perhaps the most comprehensive and best balanced presentation we have had of the Hindu system of religious philosophy, called the Vedanta."

Springfield Republican, Mass. —"The author has attempted and accomplished an enormous task . . . an immense amount of material is collected and compressed into the space of the volume . . . The quoted portions of the Vedic text are clear and effective and the comments more than commonly readable for even the lay reader."

The Expository Time, London—"Professor Paul Duessen of Kiel is one of the great students of Indian literature. His Upanishads has had a wide circulation."

In this book the name of Vedanta is applied to the theologico-philosophical system, founded upon the Upanishads which may be called the Dogmatics of Brahmanism. The translation makes easy reading and yet it is reliable.

Send us the name of your book dealer and we will send a copy, postpaid, for examination on a 10-day return privilege.

THE OPEN COURT PUBLISHING COMPANY
122 S. Wabash Avenue, Chicago, Ill.
NON-EUCLIDEAN GEOMETRY
A Critical and Historical Study of Its Development
By ROBERT BONOLA
Authorized English Translation, with Additional Appendices, by H. S. Carslaw,
Professor in the University of Sydney, N. S. W. with An Introduction by
Federigo Enriques, Professor in the University of Bologna.
Cloth; pp. 268. Price, $2.00.

NOTES AND REVIEWS

"For simplicity and elegance of treatment of a subject which was
a source of confusion to mathematicians for centuries, Robert Bonola's
'Non-Euclidean Geometry' leaves little to be desired. The English
translation, by H. S. Carslaw, now renders this book accessible to an
extensive class of readers. . . . The subject is taken up mainly in
the order of historical development, beginning with the attempts of
the Greeks and Arabs to prove Euclid's famous Fifth Postulate, and
tracing the history of this postulate and the theory of parallels until it
was finally shown that postulates which contradict the Fifth Postulate
may be used as a basis for a logically consistent geometry.
Three such (Non-Euclidean) geometries are given particular attention.
. . . Numerous references to the literature of the subject make the
book particularly valuable to the thorough student of geometry."—

"The author traces in admirable fashion the gradual development
of Non-Euclidean geometry. The clear and concise way in which the
subject is treated and the large number of references given make this
book interesting and valuable."—The Evening Post, New York.

"The recent untimely death of Professor Bonola lends unusual
interest to this book. . . . In a review of the original Italian
edition which appeared in the Bulletin in 1910, I spoke of the desira-
ibility of having 'an English edition of so valuable and interesting a
work.' This want is now well supplied by Professor Carslaw's transla-
tion . . . which is a very readable and satisfactory English
version of the best historical introduction we have to the elements
of Non-Euclidean geometry."—Arthur Ranum, Bulletin of the Ameri-
can Mathematical Society.

Open Court Publishing Company
Chicago
Editeurs: ZANICHELLI de Bologna, ALCAN de Paris, ENGEL de Leipzig, WILLIAMS & NORRIGE de Londres.

"SCIENTIA"

REVUE INTERNATIONALE DE SYNTHÈSE SCIENTIFIQUE

Paraisant tous les deux mois
(6 numéros par an de 240 à 250 pages chacun)

DIRECTION:
G. BRUNI, A. DIONISI, F. ENRIQUES, A. GIARDINA,
E. RIGNANO.

"SCIENTIA" a été fondée en vue de contrebalancer les fâcheux effets de la spécification scientifique à outrance. Elle publie des articles qui se rapportent aux branches diverses de la recherche théorique, depuis les mathématiques jusqu'à la sociologie, et qui tous sont d'un intérêt général: elle permet ainsi à ses lecteurs de se tenir au courant de l'ensemble du mouvement scientifique contemporain.


"SCIENTIA" joint aux texte principal, portant les articles dans la langue de leurs auteurs, un supplément avec la traduction française de tous les articles allemands, anglais et italiens. Elle est ainsi accessible à quiconque connaît la seule langue française.

PRIX DE L'ABONNEMENT: 30 frs.—24 mk.—28 s.

DIRECTION ET RÉDACTION:

MILAN: VIA AURELIO SAFFI 11.
INGERSOLL
A BIOGRAPHICAL APPRECIATION

By
DR. HERMAN E. KITTREDGE

Bound in olive-green cloth, with title stamped in gold on side and back, gilt top, uncut edges, $2.50, net—postpaid, $2.70; bound in three-quarter morocco, $6.00, net—postpaid, $6.21.

Contains nearly 600 pages; large type; illustrated with a photogravure frontispiece on Japanese paper, eight full-page half-tones, and a facsimile letter; thoroughly indexed.

The one and only book containing a comprehensive and authoritative account of the life-work, and a fearless and sympathetic study and appreciation of every phase of the character, teachings and genius, of Robert G. Ingersoll.

To individuals already possessing either the Dresden or the Autograph edition of Ingersoll's works, this "Biographical Appreciation" will be supplied, if desired, as Volume XIII of, and in bindings uniform with, those editions.

OPINIONS OF DISTINGUISHED CRITICS

"It is admirably done and most complete—a work which will last."—Andrew Carnegie.

"This volume is one of the most important contributions of recent years to the biographical literature of the New World. . . . It displays the care and conscientious regard for accuracy that mark our best modern scientific and critical writing. . . . Its style is most pleasing. . . . "This work is one of the few important contributions to biography of the present year and will hold a permanent place in our literature."—B. O. Flower, editor, author, critic, in The Twentieth Century Magazine.

"Ingersoll's work in politics, law, Rationalism, and his influence on religious thought are handled with the deepest sympathy and with much literary and intellectual power."—Buffalo Evening News.

"Magnetically interesting . . . positively glows at times."—Indianapolis Star.

"It is a source of unspeakable satisfaction to the thousands of Ingersoll’s admirers that someone with a sincere love for the work undertaken and the mental equipment demanded to carry it out has prepared and published in proper form an authoritative account of the life-work of Colonel Ingersoll. Dr. Herman E. Kittredge has done this, and so admirably, that Ingersoll's dearest friends pronounce it a flawless story from boyhood to the grave of one of the most remarkable characters this or any other country has ever known."—Daily Mirror and American, Manchester, N. H.

SENT ON RECEIPT OF PRICE

The Open Court Publishing Company
Publishers of Scientific and Educational Books
623-633 S. Wabash Ave.
Chicago, Ill.
The April Issue of the

Yale Review

Edited by Wilbur L. Gross
Member of the National Institute of Arts and Letters

"The Yale Review has taken its place immediately among the magazines to be reckoned with. Already it has assumed an individual tone, which may perhaps best be described as the result of an attempt to emphasize the relation between the 'humanities' and the national life of to-day." (Philadelphia Press.)

Contents for April

In the Defenses of Washington (1863) ..Thomas R. Lounsbury
The Woman of To-morrow ..Gertrude Atherton
Shakespeare as an Economist ..Henry W. Farnam
The College and the Intellectual Life ..Edward P. Morris
Dante as an Inspiter of Italian Patriotism ..Wm. Roscoe Thayer
The Permit of the Dunes, A Poem ..Fannie Stearns Davis
The Siege of Scutari ..Charles Arthur Moore, Jr.
The Election and Term of the President ..Max Farrand
The Logic of Feeling ..Edward M. Weyer
A Speculation as to Disarmament ..Theodore S. Woolsey
An Athenian Critic of Life ..Thomas D. Goodell

Book Reviews


You will be interested in every number of this new American Quarterly

Three Dollars a year

Subscriptions received and copies sold at every important book store, and

The Yale Publishing Association

Yale Station
New Haven, Conn.
EDUCATIONAL REVIEW
EDITED BY
NICHOLAS MURRAY BUTLER
President of Columbia University

The Educational Review, founded in 1891, commands the support of every prominent student of education, both in the United States and in Europe.

It is not an educational newspaper; it is not a journal for the presentation of schoolroom methods; it is not an organ of any special educational interest or of any one type of educational doctrine.

It is the organ of representative students of education; it is national and international in scope and catholic in sympathy; its field of interest includes educational work of every form and grade.

"The readers of the Educational Review are studious teachers and students of education who wish to know the ripest thought, the newest investigations, and the best books on education.

The broadest and most able of American periodicals devoted to education."—New York Times.

SUBSCRIPTION PRICE, $3.00 A YEAR (10 numbers, none published in July or August.) FOREIGN POSTAGE, 50 cents; CANADIAN POSTAGE, 30 cents. Special rates, on application, for clubs of three or more yearly subscriptions. TRIAL SUBSCRIPTION (for new subscribers only) THREE MONTHS, 50 cents. SINGLE COPIES, 35 cents.

Analytical Index to the first twenty-five volumes (1891-1903 inclusive) 218 pages. $3.00+12 cents postage.

EDUCATIONAL REVIEW
COLUMBIA UNIVERSITY, NEW YORK
BOOKS ON CHINA, IT'S PHILOSOPHY, RELIGION, LANGUAGE, LITERATURE, LIFE AND CUSTOMS.


"The book is not only interesting, but instructive as well, and should have a place in every religious or philosophical library."—The Yale Pub. Co.


"This is a short Chinese tract containing many noble ethical sentiments, inoculations of charity, truthfulness, nobleness of character, and other features."—Methodist Book and Pub. House.


Contains: (1) A philosophical, biographical, and historical introduction discussing Lao-Tze's system of metaphysics, its evolution, its relation to the philosophy of the world, Lao-Tze's life, and the literary history of his work; (2) Lao-Tze's Tao-Teh-King in the original Chinese; (3) An English translation; (4) The transliteration of the text, where every Chinese word with its English equivalent is given, with references in each case to a Chinese dictionary; (5) Notes and Comments; (6) Index.

"Allow me to congratulate you on your capacity for seeing into mill stones. It is truly phenomenal."—Rev. Arthur H. Smith, American Board Mission.

"It goes without saying that the task of obtaining sufficient acquaintance with the Chinese language to translate, under the conditions named, a book like that of Lao-Tze is a gigantic one. Dr. Carus's success is little short of marvelous. He frequently cites the versions of others, but in the extracts given, it seems clear that Dr. Carus has succeeded better than Dr. Legge or Dr. Chalmers in the passages where we are apt to compare them—a very remarkable fact indeed."—North China Daily News.

THE CHINESE LANGUAGE AND HOW TO LEARN IT. A Manual for Beginners, by Sir Walter Hillier, K.C.M.G., C.B.
A new Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. Pp. 263. $3.75 net.

"I think Hillier's book a great improvement on all that has been published in this direction, not excepting Sir Thomas Wade's celebrated 'Teut-er-chi,' and I propose to recommend it to my own students as well as to the outsiders who every now and then apply to me for advice in their studies."—Friedrich Hirth, Columbia University, New York City.


"Valuable and of unquestioned reliability. The delineation of the philosophy that underlies the Chinese civilization is so ably done in these pages that the reader cannot fail to appreciate the causes which produce Chinese conservatism."—Toledo Blade.


"The essential sanity and goodness of the Chinese character receives an appropriate tribute and its very faults are set forth as rather misapplied virtues than anything widely varying from our own conceptions of right and wrong."—The Chicago Daily News.

CHINESE LIFE AND CUSTOMS. By Paul Carus. With illustrations by Chinese Artists. Pp. 114. 75c net. (3s. 6d. nct.)

"With each of the reproduced illustrations goes the explanation needed for complete understanding, whether the picture be one of the gods, of the celebration of a religious festival, of the planting of rice, or of boys in school. In this way nearly the whole of the life of the Chinese people finds exposition, and the western man can follow his cousin into his home and through his entire days on earth with ready comprehension."—The Chicago Daily News.


"A list of 'fourteen of the most famous Chinese novels' is given. Many long quotations from plays, poems, and stories are given, and the pamphlet is a source of great pleasure. The pictures, too, are charming."—The Chicago Times Herald.

The Open Court Publishing Co.

P. O. Drawer F. 378-388 Wabash Ave., Chicago, Ill.
Chinese Grave-Sculptures of the Han Period

BY
BERTHOLD LAUFER

Ten plates and fourteen text figures. 46 pages. $1.25 net.

This interesting pamphlet describes many important results of archaeological investigation and chronicles of one of the most important periods of Chinese history. Subjects and objects represented on the sculptured stone work of the Han time are all inspired by accounts of Chinese history or notions of Chinese mystical lore.

THE OPEN COURT PUBLISHING COMPANY
623 South Wabash Avenue, Chicago

A Philosophical Library

21 volumes of THE MONIST, $60.00. Cloth, with leather backs. 3,300 pages of original articles, including translations, criticisms and discussions of the modern trend of PHILOSOPHY.

Only Sixteen Complete Sets are offered at this Price. Each year will add to the value of these books, as missing back numbers will not be reprinted. The Monist is international in scope. Many University libraries have duplicate sets of the Monist. This is sufficient endorsement of its value as a reference work of contemporary philosophical history and criticism.

THE OPEN COURT PUBLISHING COMPANY
Publishers and Importers of Standard Books on Philosophy, Science, and the History of Religions, Ancient and Modern
623 SOUTH WABASH AVENUE, CHICAGO, ILLINOIS
The Philosophical Review
EDITED BY J. E. CREIGHTON

Volume XXII, No. 2 (March, 1911) contains:

Romanticism and Rationalism ............. Prof. FRANK THILLY
The Copernican Revolution in Philosophy ..Prof. J. E. CREIGHTON
Radical Empiricism and the Philosophic Tradition

Prof. WALTER B. PITKIN


Discussion: The Neo-Realist and the Man in the Street

Dr. H. M. KALLEN

Reviews of Books:

G. S. Fullerton, The World We Live In: by Professor Warner Fite—H. Vai-
binger, Die Philosophie des Als Ob: by Dr. H. M. Kallen—J. Wilbois, Devoir
et Durée: by Professor G. N. Dolson—Amelia H. Stirling, James Hutchi-
song Stirling: His Life and Work: by Professor J. B. Baillie.

Notices of New Books:

Franz Brentano, Aristotes und seine Weltanschauung—G. Stanley Hall,
Founders of Modern Psychology—Emile Boutroux, Historical Studies in
Philosophy (Translated by Fred Rothwell)—J. Loeb, The Mechanistic Con-
ception of Life—J. W. Hudson, The Treatment of Personality by Locke,
Berkeley, and Hume—Josiah Royce, The Sources of Religious Insight—
G. T. Ladd, The Teacher's Practical Philosophy.

Summaries of Articles:

of Instinct and Intelligence—G. Marcel, Les conditions dialectiques de la
philosophie de l'intuition—Ernst Müller, Henri Bergson—A. Farges, La no-
tion Bergsonienne du temps—J.S. Mackenzie, Notes on the Problem of Time—
J. W. Scott, The Pessimism of Bergson—V. Delbos, Sur les premières con-
ceptions philosophiques de Maine de Biran—Friedrich Boden, Der Glaube an
das Böse—W. M. Kozlowski, La Réalité Sociale—D. Draghicescu, Le concep-
de l'idéal—W. K. Wright, A Psychological Definition of Religion—Hele
Wodehouse, The Value of Social Psychology—Kate Gordon, Esthetics of
Simple Color Arrangements—June E. Downey, Literary Self-Projection—
John E. Winter, The Sensation of Movement.

Notes:

The Importance of the History of Philosophy for Systematic Study of Phil-
osophy, Professor Theodore de Laguna; Periodical Literature.

The Editor should be addressed, Cornell University, Ithaca, N. Y.

PUBLISHED BI-MONTHLY

LONGMANS, GREEN, & COMPANY
LANCASTER, PA.

Fourth Avenue and Thirtyith Street, NEW YORK

Single Numbers, 60c. (3s. net.) Per Annum, $3.00 (14s.)
IF YOU DO NOT KNOW

THE HIBBERT JOURNAL

let us send you a copy for examination. You will enjoy getting acquainted, and it will be without expense. We only ask that if no subscription is sent, the sample be returned to us within a reasonable time.

Mr. Edwin Markham, the well-known critic, in a review of the HIBBERT, speaks of it as “indispensable,” and the Detroit Christian Advocate finds it “alluring and inspiring.” Read the list of

CONTENTS FOR JULY, 1912

THE DEGENERATION OF CLASSES AND PEOPLES. By Dr. Max Nordau.

THE SIGNIFICANCE OF JESUS FOR HIS OWN AGE. By C. G. Montefiore.

CHRIST AS “THE TRUTH.” By R. Kennard Davis.


CONFORMITY AND VERACITY: 1662 and 1912. By the Rev. E. W. Lumsis, M.A.

THE VAIN APPEAL OF DOGMA TO SCIENCE. By M. M. Pattison Muir, M.A., Fellow of Gonville and Caius College, Cambridge.


THE ARTISTIC ATTITUDE IN CONDUCT. By E. F. Carritt, Fellow and Praelector of University College, Oxford.

THE INTERPRETATION OF PROPHECY. By the Rev. G. E. Ffrench, B.D.

THE SISTINE MADONNA. By Archibald A. Bowman.

THE GODS OF EPICURUS: A Plea for their Serious Consideration. By B. A. G. Fuller.

SOCIAL SERVICE. No. 4. THE HARDSHIPS OF SEAMEN’S WIVES. By Emma Mahler.

$2.50 per year

75 cents per copy

Subscriptions can begin with any issue

PUBLISHED IN JANUARY, APRIL, JULY AND OCTOBER.

SHERMAN, FRENCH AND COMPANY

Publishers, BOSTON
THE OPEN COURT PUBLISHING COMPANY
63 WABASH AVENUE

Chicago, Illinois

TO READ THIS BOOK IS LIKE TAKING A WALK THROUGH AN ENCHANTED COUNTRY ACCOMPANIED BY THE KEEPER OF THE TREASURE HOUSE: THE APOSTLE KNOWS THE LOVE OF THIS LAND OF WISDOM—THE ARTIFACTS, AS WELLS AS THE GODS.

EGYPTIAN AESTHETICS
BY RENÉ FRANÇOIS
To Jerusalem Through the Land of Islam

By Madame Hacineh Loezon

THE OPEN COURT PUBLISHING COMPANY
Chicago, New York, London, Toronto

To Jerusalem Through the Land of Islam

This book makes this book of vital interest.

THE TERRIBLE CONFLICT NOW RAGING IN THE ORIENT BETWEEN CHRISTIAN AND MOSLEM FOES.
On the Evidence of the Gospels

"A lively controversy, the end of which does not yet appear."
— New York Evening Post (March 8, 1913)

The religion of ancient Persia the same as Christianity

Christ is a myth.

Christ was a myth. Jesus a Humanized God.

Judaism prepared the way for Christianity.

Lawrence H. Mills
Professor of Semitic Philology
Oxford University.

Arthur Drews
Professor of Philosophy
at Karlsruhe.

W. B. Smith
Professor of Pure Mathematics
Tulane University.

Carl Heinrich Becker
Professor of Old Testament History
University of Königsberg

BOOKS ON The Historicity of Jesus And Other Religious Questions

<table>
<thead>
<tr>
<th>TITLE</th>
<th>PRICE</th>
<th>TITLE</th>
<th>PRICE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ecce Deus</td>
<td>$2.25</td>
<td>Mysteries of Mithra</td>
<td>$1.50</td>
</tr>
<tr>
<td>&quot;It is a possession unto everlasting, . . . It will be read by myriads and shed light on the millions.&quot;—S. Reinach (Paris).</td>
<td></td>
<td>The Religion of Persia in the Roman Empire.</td>
<td></td>
</tr>
<tr>
<td>The Christ Myth</td>
<td>$2.25</td>
<td>Oriental Religions in Roman Paganism</td>
<td>2.00</td>
</tr>
<tr>
<td>Witnesses to the Historicity of Jesus</td>
<td>$2.25</td>
<td>The Prophets of Israel</td>
<td>1.00</td>
</tr>
<tr>
<td>By Arthur Drews.</td>
<td></td>
<td>By Paul Carus.</td>
<td></td>
</tr>
<tr>
<td>Radical Views About the New Testament</td>
<td>1.50</td>
<td>History of the People of Israel</td>
<td>1.50</td>
</tr>
<tr>
<td>By Dr. G. A. Van der Bergh van Eytings.</td>
<td></td>
<td>By C. H. Correll, the most orthodox of the higher critics.</td>
<td></td>
</tr>
<tr>
<td>The Source of Christian Tradition</td>
<td>1.50</td>
<td>The Pleroma, or Christianity as the Fulfilment</td>
<td>1.00</td>
</tr>
<tr>
<td>Pagan Christ</td>
<td>$2.25</td>
<td>Life and Ministry of Jesus</td>
<td>.50</td>
</tr>
<tr>
<td>One of the keenest and finest pieces of historical criticism. By J. M. Robertson.</td>
<td></td>
<td>By Rudolph Otto.</td>
<td></td>
</tr>
<tr>
<td>Christianity and Mythology</td>
<td>2.25</td>
<td>Paralipomena</td>
<td>.75</td>
</tr>
<tr>
<td>Tao Teh King—The Canon of Reason and Virtue</td>
<td>1.50</td>
<td>The Apocryphal Acts</td>
<td>1.25</td>
</tr>
<tr>
<td>The System of the Vedanta</td>
<td>3.00</td>
<td>The greatest work on the highest development of Brahmanism. By Paul Deussen.</td>
<td></td>
</tr>
<tr>
<td>Our Own Religion in Ancient Persia</td>
<td>3.00</td>
<td>One of the most important documents in Biblical Research. By Lawrence H. Mills.</td>
<td></td>
</tr>
</tbody>
</table>

Send for Booklet, "The Best on Both Sides," Free

The Open Court Publishing Company

122 South Michigan Avenue  
CHICAGO, ILLINOIS
New Educational Books

On the Foundation and Technic of Arithmetic
Prof. George B. Halsted
"The present volume is a welcome addition to the body of writings having to do with the history and methods of teaching arithmetic."
—School Science and Mathematics.
Pp. 10—133. Cloth, $1.00.

New Logic
Dr. Charles Mercier
Dr. Mercier is physician for mental diseases at Charing Cross Hospital, London; also examiner of mental diseases and psychology in University of London.
"The aim of this book is to show that the traditional logic of Aristotle occupies much the same position today that witchcraft did 250 years ago. It was as an introduction to the study of insanity that the author was first moved to examine logic. He holds the doctrine that until we have an adequate and correct logic we cannot duly appreciate or approve the erroneous reasoning either of the normal or morbid kind."—Boston Transcript.

Aesop and Hyssop
William Ellery Leonard
Fables adapted and original, in a variety of verse forms, picturesque, lively, and humorous in phrasing.
"His verse shows variety and well-managed ingenuity."—N. Y. Post.
"There is considerable wit in the book."—Boston Transcript.

Man a Machine
Julien Offray De La Mettrie
La Mettrie was the most extreme writer among the earliest French materialists. His theory is that the soul is but a mechanical principle upon which the human machine is constructed.
Pp. 226. Cloth, $2.00.
"Essentially this is an extension to man, of Descartes doctrine of animals, written in a lively and decidedly modern fashion."—Boston Transcript.

Syndicalism
J. Ramsay MacDonald
"The chapter on the philosophy of Syndicalism is as good as anything yet published on the subject in America."—Chicago Evening Post.
"A book of information rather than of argument. The philosophy of 'direct action,' the principles of Syndicalism, the general misunderstanding as to the meaning of the movement and its growth in England and America, all these things are explained."—The Outlook.

Complete line of Open Court Publications carried by A. C. McClurg & Co.

THE OPEN COURT PUBLISHING COMPANY
Publishers and Importers of
Standard Books on Science, Philosophy, and the Comparative Study of Religions
Send for Complete Catalogue
Salesroom 1001 People's Gas Bldg. 122 South Michigan Avenue